

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"In these days of atheistic teachings, of chaotic social propaganda, and of economic uncertainty, it may be well for us to seek more earnestly than ever to remember God, that His blessings and protecting care may come to us more abundantly in our times of special need."—REED SMOOT.

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THE POWER OF MORONI'S MESSAGE

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF TWELVE

ON THE evening of September 21st, 1823, Joseph Smith, then a lad about eighteen years of age, lay in his bed praying to the Lord for guidance, wisdom, and revelation. In answer to his request, a heavenly being appeared to him and gave him a number of instructions relative to the work that the boy had been told, in previous vision, he was to perform. Of these, the particular instruction with which we shall be concerned here is known to us as section two of the Doctrine and Covenants, which is a slight variation of the famous words of Malachi:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

In the import of its meaning, this is a message second to none given to the Prophet Joseph Smith. Out of it have grown the endeavours of this Church in behalf of the salvation of those who have passed beyond the veil, without hearing the Gospel of Christ while in this mortal probation.

The Church has built nine temples since its organization. Seven of them are now in full operation. In these temples, thousands of the dead are being served each week. An index kept of the work that is done—the largest genealogical index in the world—contains seven million cards. This shows not only the eagerness and willingness of the people to do work for their dead, but also the tremendous labour involved in the work. The

genealogical library of the Church, if not the largest in the world, is one of the largest dealing especially with genealogy, and in the selectness of the books it contains, it has perhaps no superior in the world.

Ever since this message was given by the Angel Moroni to the



ELDER JOHN A. WIDTSOE

Prophet Joseph Smith, there has been a growing interest in genealogical work throughout the world. In every civilized country, men and women have occupied themselves with the gathering of genealogy, and thousands upon thousands of books on genealogy have been published.

In the message the promise was made that Elijah would appear. On April 3, 1836, Elijah did appear, at the dedication of the Kirtland Temple, and he gave to Joseph Smith and Oliver Cowdery, and through them to the Church, the keys which authorized the beginning of this work. Joseph and Oliver already had received the Priesthood, and now with the keys in their possession, the operation of the Priesthood in behalf of the dead was authorized.

But there is more in the message of Moroni than the work that we do for the dead. Indeed, it answers directly and positively, without hesitation or doubt, the deepest and most fundamental questions with which man has wrestled throughout the ages of his existence. And in the answers to these questions, the message to the Prophet by Moroni is shown to be one of the notable evidences of the divine inspiration of the Prophet Joseph Smith, and of the fact that his latter-day work is founded in God's truth, under God's revelation and direction.

May all men be saved? This question has agitated the minds of men almost from the beginning of Christianity, and perhaps before. The idea has often been current that only a few of the human family will be saved. The iniquitous doctrine was preached, a hundred years or more ago, that some of the human family, in some unknown way, were destined to fail of salvation; that they were not able, through any act of their own, to win salvation; that they were foreordained to what was commonly called in those days "damnation."

The fact that we do work in our temples for the whole human family, and have so been directed, insofar as we may obtain the names of the dead, is of itself a sufficient answer to this age-old question. The Gospel of the Lord Jesus Christ is intended for all men. There are no exceptions. Only as we ourselves, through our failure to obey the law, fail to win salvation, may we be placed with those who cannot enter the presence of God.

Salvation is intended for us all, and all must have a chance to win it.

The Mormon doctrine is very simple. Every man is judged according to his works. Every man must be weighed in the balance of divine justice, and must accept that which he has earned throughout life, whether upon this earth, or perhaps in the life before this.

Eternal justice demands that he be judged according to his works. Nevertheless that gives humanity eternal hope. When we recall the agony of spirit and of mind that has overtaken men and women in the past who realised they had been sinful here, and had failed to do here what they should do, and felt that they faced death without full repentance, unprepared, and without having had a chance to meet the ordinances of the Church that would save them from eternal damnation, we may understand what a flood of hope and light and joy was brought to the world by the message of Moroni, which includes the opening of the doors for all the dead. All who are worthy, all who care to accept that which we do for them, may enter into some glory, may win some degree of salvation.

"In my Father's house are many mansions," and we do not believe that all men shall attain exactly the same state or degree of salvation; but we do believe that even those who merit only the lowest glory will receive an abundant joy far beyond the understanding of men; and those who win for themselves celestial glory enter in where God and Christ dwell, and there can be no greater glory. But all will find places prepared for them, each man's place proportioned to his works. Those who here or in the hereafter accept the truth of the Gospel and otherwise are worthy of the blessings that the Lord has in store for His children, may rise, through the work we do for them here, into the highest glory. That is eternal hope, brought to the world through the Prophet Moroni.

It may be said, in passing, that there is in reality no hell in Mormon doctrine. As I think it through, it seems that the regret that we may feel for not having done better and accomplished more leaves a poignant sorrow which is perhaps worse than the traditional hell. Only by constant striving and overcoming and progressing, under the law under which we live, can that sorrow be assuaged.

ANOTHER question which has been so commonly asked during the last few centuries is: Why is earth life so important?

Since we do work for all the dead, are baptized for them, take their endowments for them, we imply by that very labour that the work of this earth has infinite and eternal value. We teach, under the message of Moroni, that man is an eternal being; he was in the beginning with God, and will continue to the end of time—and time has no end; that this earth life is but a chapter in an endless journey, and that it has a definite meaning in the eternal progress for which we are striving. Without elaborating upon the plan of salvation, we may recall that unless a man repents and is baptized, unless he is born of the water as well as of the spirit, he cannot enter the kingdom of God. In the spirit world there can be no water. Water belongs to this earth. It

is not a spiritual element. Yet the law is definite, and cannot be abrogated for any living soul, therefore those who have passed through the earth experience must, either themselves or after death by proxy, have the earth ordinances done for them. Our problem in the spirit world, if we be there, is to accept or to reject that which is done for us. Earth life is so tied-in with this eternal journey, so definitely a part of the eternal plan of salvation, that the ordinances that involve earthly elements must be performed by every soul who is to rise into a fullness of joy. That is why we practise vicarious service in behalf of the dead, in our temples.

If I were to moralize I might call your attention to the meaning of earth life with respect to our daily duties and actions. If earth life is so important, it behooves us, every one of us, to use our utmost endeavours, all of our energies, to live the law here upon earth so that we may not forfeit the great spiritual blessings that lie ahead of us, for life upon this earth and life hereafter, that done upon this earth and done hereafter, are like the warp and woof in the patterns that we weave of our eternal lives.

THERE is yet a larger and older question, answered by Moroni's message. The first man who witnessed death asked it. It runs something like this: Is there personal life after death? With that question men have struggled from the beginning of time. In our temples, work is done for each individual. We do not baptize for a thousand at once, but each individual man in succession, in turn, receives baptism by proxy; each individual person in turn receives temple endowments. That, of itself, answers the question, from the Mormon point of view. There is a personal life after death.

There is in existence a philosophy which declares that life is eternal, but that it returns at death into the great ocean of existence. This philosophy says that I live on, yes, but I live on only as may a drop of water in the ocean from which it was momentarily taken. Even to-day, we have many men and women, many thoughtful people, who are inclined to believe that while man may persist after death, he does not persist as an individual being.

Moroni's message gives a definite, positive answer to this question. It says, "Yes, man lives personally after death. He is not swallowed up with the mass of the dead, but he himself moves forward individually, as a personality, in that land which he enters after death."

In the doctrine of personal existence lies the "why" of genealogy. If there is personal immortality then it becomes necessary that the person be discovered for whom we shall do work in the temples. Our people are spending thousands and thousands of pounds annually, all over the earth, in tracing out their lineages and discovering the names and the vital data of each of their ancestors, so that each may receive a personal blessing, because he is a personal being, entitled to personal immortality and the personal blessings that adhere to it.

In connection with this question has come another which today is being discussed far and wide by learned men: Do our personal faculties persist after death? In the hereafter, do I but stand by the throne of God, performing routine duties through all

eternity, or do I cross the great gulf, retaining my personal powers, my eternal will? May I think and learn and aspire and put two and two together, in the hereafter, as I do here? Can I accept there? Can I reject there? Do these fundamental faculties of the individual man persist after death?

Many men who accept personal immortality are yet inclined to doubt that personal faculties remain with us after death. But Moroni's message, as exemplified in our temple work, leaves no doubt about the answer. We Latter-day Saints declare to all the world that not only does man live as a personal being beyond the grave, but in that life thereafter he possesses practically the same powers of individuality that he possesses here. All we can do in the temples of the Lord is to open the doors for the dead. We cannot save them. That is beyond our power. They on the other side may will to pass through the opened door, or to remain where they are. They accept or they reject. So by that very token, by that very doctrine, we answer this question by saying, "Yes, every personal faculty possessed by man upon this earth will be possessed by him after death, and no doubt in an increased volume, in a finer manner, with greater ability on the part of those who live in the spirit world to make use of those faculties."

The question discussed by the learned theological world seventy-five years ago was: Can a man repent after death? The Mormon answer does away with the whole question of death-bed repentance. If a man retains the power of repentance after death, then it does little good to repent just before death, in fear of the coming darkness. The doctrine that the power of repentance continues after the grave has changed the theological thinking of the world within the last hundred years. The Prophet Joseph Smith no doubt was the one who sent out that message for the first time in our modern day, to a waiting world.

FOLLOWING this question is still another which has been asked by intelligent men. I live after the grave; I retain my personal faculties after the grave. Yet there is a doubt in some minds whether on the other side we know one another, and so the question comes somewhat in this form: Do we know one another, and maintain family relationships after death? The answer means much to every person who has mother or father, son or daughter, who has loved ones in the grave. On the other side do I live as it were in a beautiful, star-lit night, cold but beautiful; or do I live there, in the presence of warmth and sunshine and light? Are the songs of the heart forbidden in the spirit world, or do they continue?

Here we reach almost the apex, the pinnacle of Moroni's message, for through Elijah's commission and blessing, we have the power to seal on earth in such a way that the sealing is recognized in the heavens; through that authority we may bind on earth and it is bound in heaven. Today, in our temples, men and women, parents and children, are sealed for time and for all eternity. Such sealing penetrates the veil. It is everlasting. It does not belong merely to this earth.

So we answer those who ask this question today—and it is asked by millions of people: "Yes, we shall know one another in the life after this. We shall maintain family relationships in

the life after this. The wife shall know her husband, and the husband his wife; the mother shall know her child; the father shall know his child; and the child shall know its parents; and the happiness, comfort and joy and the strength and power that flow from the wholesome family circle will be present in the spirit world." Such is the doctrine brought to us in these latter days through the Prophet Joseph Smith.

Finally, still another question often asked may, through Moroni's message, also be answered affirmatively: What is the nature of life after death? We exist, have our personal faculties; we know one another; family relationships are maintained in the heavens. Now, what is the nature of life, over and beyond that, in the great hereafter? The Lord said not long after Moroni had appeared, speaking to the Prophet Joseph Smith, that His concern, His chief concern, was "to bring to pass the immortality and eternal life of man." Immortality would be provided through the redeeming power and sacrifice of the Lord Jesus Christ. But the Lord grants eternal life in addition to immortality. Life is active; never static. Life cannot stand still. It moves upward or downward. Life, in its higher, nobler definition, the Lord's chief concern, is activity, upward, onward, progressively, eternally. "This is my work and my glory," He said, "to bring to pass the immortality and eternal life of man," to enable man, throughout the eternities, throughout all time, to move onward to a destiny so great as to be beyond the understanding of mortal man.

In other words, the Gospel teaches us that just as to-day, in this life, if we live right, we are engaged in a progressive development, moving higher and higher, becoming more and more like our Father in heaven, so in the life hereafter, we shall be engaged in a similar progressive development. The Lord will ever be our great ideal. Towards that ideal we shall progress, in many ways not clearly known to us, but actively, using all our faculties and gifts, never standing still, forever moving, upward and onward. Thus we shall approximate more and more the likeness of the Father of our spirits, God our Father.

THE question is asked by many Latter-day Saints, in connection with this doctrine: Since we believe in graded salvation, one person being placed here, another there, another higher still, is it not possible then for those of a lower glory, in course of time, to rise into a higher glory? The answer is simple. Those who by their righteous actions have been placed in the highest glory, where God and Christ are, will have the power of more rapid progression than those in the lower glories. Those who find themselves in the lowest glory will have least power to progress. However, the law and possibility of progress are not withheld from any soul. No matter where man is, under the divine law, he may rise and go forward. Repentance is always in order. The Prophet Joseph Smith declared that the repentant spirit of man is never too old to approach its Maker. But, there can be no passing from one glory to another, for those who are moving forward at the tremendous rate belonging to the celestial glory, cannot be overtaken by those who are behind, with a lower rate of progress. Nevertheless, all may progress to a destiny known only to the mercy and love of the Lord,

This may be just a poor, mechanical way of expressing eternal truths; but the law of life and progress forms a wonderful climax to Moroni's message. Consider it! You and I are mortal beings, limited, handicapped, so weak, subject to disease, so frail, yet possess within ourselves the germs of eternal growth and progress, the power to rise ultimately above our frailties and weaknesses, to become much more like our Father in heaven than we have ever thought possible. It is a doctrine which thrills the human soul. Thank God for it!

MAY I say, in conclusion, that while I have attempted to introduce into the simple message of Moroni the answers to some of the very vital questions that man has asked himself so many years, there remains still unconsidered, the effect upon the individual of work for the dead. It is well to know about the hereafter, but it is more important to be concerned about this life, as a training place for the greatest gifts the Lord may have in store for His children in the hereafter. From that point of view there are few things more effective in shaping and fitting us for life hereafter, or for life upon this earth, than the work we do vicariously for our dead. We go into the temples to help those who are helpless, to help those who, as far as we know, will give us no temporal reward. If we do such with unselfish motive, then the work will develop and strengthen the spirit of love within us. Thus we shall indeed grow toward the likeness of our Father in heaven.

Because of His love for us, the Father planned the earth and all that pertains to it. The plan of salvation was conceived under God's love. Unless we develop love, self-forgetting love for our fellowmen, living or dead, we cannot become like our Father in Heaven. Work in the temple halls develops within us unselfishness, love, forgetfulness of the reward, joy in the doing the Father's work, and we grow toward His stature.

When the Lord said that unless this work be done the earth will be utterly destroyed at His coming, He meant, no doubt, that since the spirit of love lies at the foundation of this work, unless we can temper our wills into a condition of love for our fellow men, He shall have failed in the ultimate purpose that He had in creating the earth, and placing us upon it. To become partners with the Lord in carrying forward His great work is one of the purposes of our labours in the temple. It is indeed our greatest responsibility.

I am grateful that Moroni came on that fateful night in 1823, and that on that occasion he did not confine himself to the special work given to the Prophet Joseph with respect to the Book of Mormon, but that he outlined to him the great plan of salvation, and emphasized as he did the work which later led to the building of our temples, and the labours therein for the salvation of the dead.

The world is already borrowing the doctrines of Moroni's message. May the day soon come when the world will recognize the authority of the Priesthood which lies back of all this work.

May this work grow and prosper. And may we use it to build ourselves into a likeness of our Father.—(Adapted from an address delivered in the Tabernacle in Salt Lake City, Utah, September 30, 1934.)

THURSDAY, NOVEMBER 15, 1934

EDITORIAL

THE WORD OF WISDOM AND SCIENCE

THERE are critics who complain that some officials of the Church place too much emphasis on the Word of Wisdom, and that they talk about it too much. When we hear a criticism of this kind the question always occurs to us, "Does the critic observe the Word of Wisdom?" Probably not, otherwise he would likely not complain.

During the great meeting of the British Association for the Advancement of Science, held at Aberdeen early in September, under the presidency of the renowned Sir James H. Jeans, one of the speakers, Dr. J. B. Orr, director of a research nutrition institute, proposed that a feeding experiment on a large scale be carried out. He would have 10,000 families of working people the subjects of the experiment. During three years these families would live on a prescribed diet, furnished them by the conductors of the experiment. Dr. Orr would furnish the families "with a theoretically perfect scientific diet." His lecture aroused a "great interest" at the meeting of the Association.

But the most interesting thing about it to us was the diet proposed and the results that, it was promised, would follow the experiment. Of what was the diet to consist? Mainly of "milk, green vegetables, fresh fruit, potatoes and brown bread," with some "home-killed meat." The families "would, of course, have to cut out all their cheap carbohydrates, bad bread, rubbishy pastry, and sweetmeats." And the Doctor was further quoted as saying, "If such an experiment could be carried out for three years, we should obtain absolutely invaluable information as to a diet necessary to produce a physically perfect race."

Please carefully read again Section 89 of the Doctrine and Covenants, and see if you do not find that Dr. Orr's "theoretically perfect scientific diet" is absolutely in harmony with the teaching of this divinely inspired Word of Wisdom. Dr. Orr was also quoted as saying, "the time had come to test the practical value of *recently acquired knowledge on the subject.*" (Italics ours.) Readers of Section 89 will remember that it was written in February, 1833—more than a hundred years ago. And it was written by Joseph Smith, wholly unschooled in the scientific knowledge of the time, limited though this was. Where did he get the truths he wrote in Section 89, anticipating their discovery by science by many years, these truths being the "recently acquired knowledge" of the research investigators?

But there is another point. Dr. Orr thinks his "theoretically perfect scientific diet" would "produce a physically perfect race." What does the Lord say will result from observing the Word of Wisdom? Listen: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow in their bones; . . . and shall run and not be weary and shall walk and not faint." Do these promised results not agree with Dr. Orr's? Yet the Word of Wisdom declarations ante-date those of Dr. Orr by more than one hundred years. Very remarkable is it not that the agreement should be so complete?

Still another point. Dr. Orr seems to think health is very largely a matter of diet. He was not quoted as saying anything about any other factors than diet as determining a "physically perfect race." Dietitians generally, we believe, now maintain that diet is by long odds the most important factor in health maintenance. This is "recent knowledge" with the scientists. Did not the Word of Wisdom express this thought a century ago? Where did Joseph Smith get his information?

Since food and drink are so influential in determining the health of the individual, is it not of the utmost importance to him that he shall know of these things? His satisfaction in life, his joy, and the nature and quality of his service are all largely dependent upon the condition of his health. So think also Mussolini, Hitler and other outstanding nationalists who are greatly concerned with the physical fitness of their peoples. We recommend that you give far more study and attention to your diet than you have been accustomed to do, and that you carefully observe the conditions for good health. You will then live the Word of Wisdom and will never be found complaining that the Church gives too much attention to it.—JOSEPH F. MERRILL.

PERMISSION GRANTED FOR SOLEMNIZING MARRIAGES

CHURCH members throughout the mission will be pleased to know that permission has been at last granted for the solemnizing of marriages in a Latter-day Saint chapel in England. An application for such privilege in behalf of the Manchester chapel was honoured by the Superintendent Registrar of the Manchester Parish, and a certificate of registry issued on October 22nd. In the Manchester chapel may now be performed a legal and binding marriage ceremony by anyone who is duly empowered and delegated to do so by the president of the British Mission.

The Manchester chapel is the first of the Church-owned buildings in the British Mission to be granted a certificate of this kind. Heretofore, although a couple might be married by the mission president or by another to whom was delegated the authority to perform the Church ceremony, it was required by law that an additional ceremony be solemnized by a civil author-

ity. With the granting of the certificate of registry, however, a ceremony performed in the Manchester chapel, under the direction of the mission president, will suffice to make a marriage legal.

Although the fact that the Church may now solemnize marriages in England is of itself worthy of more than passing comment, a deeper significance attaches to the granting of this privilege. For it is indicative that the prejudice and discriminations which have confronted the Church on every side to delay and postpone the time when it might take its true place in the communities of the British Isles, are fast giving way to a wholesome respect and sincere appreciation for the Church and its work. In the place of misunderstanding has come the realization that the Church of Jesus Christ of Latter-day Saints deserves acknowledgment as a fully accredited institution, denied none of the privileges, powers, and prerogatives that are granted by law or custom to institutions of a similar nature.

The registration of the Manchester chapel is just a beginning. It is to be expected that the remainder of the Church-owned chapels of the British mission will soon be accorded the same privilege, which should result in more firmly establishing them as integral parts of the communities in which they stand, and, thus established, in giving them greater opportunity to foster the activities of the Church and to spread the Message that has the power to enrich every life.—R. S. B.

“MY PERSONAL PLAN . . .”

A SELECTION FROM THE SLOGAN CONTEST CONTRIBUTIONS

By SISTER DOROTHY M. BAILEY, SHEFFIELD BRANCH

WHAT kind of an institution is the Church of Jesus Christ of Latter-day Saints that I should prove my allegiance to it? Its history, the practical nature of its principles and doctrines, the transcendent beauty of its philosophy, the onward call of its theology, the development and joy which it has brought into the lives of thousands of human beings, including my own—all these prove conclusively to me that it is an institution of divine origin.

How came I to be honoured with membership in this Church? Through the testimony my parents have, they were able to teach me concerning it. To discharge their duty to our Heavenly Father and to me, they saw to it that I was baptised when old enough, by those divinely authorized to administer this holy ordinance. My parents received the Gospel message from my mother's mother, who accepted it from her relatives, they having heard it preached by the elders of Israel with authority given them by God's anointed.

This knowledge which I have of the divinity of the Church and how I came to be a member of it suggests two avenues of service through which I may fully and with purpose prove my allegiance to the Church.

The first is through service to the Priesthood, which is the power to act in the name of God, and by which power the Gospel was first preached to my ancestors. Every principle, every doctrine, every auxiliary organization of the Church was instituted through the power of the Priesthood, so that we might develop the God-given talents within us.

If such be the case, then, I must know and understand the principles, doctrines and ordinances of the Church. I must, like those missionaries who brought the Gospel to my people, go forth to tell my neighbours of the "glad tidings of great joy."

To the auxiliary organizations, aids to the Priesthood that they are, I must be loyal. Attendance at meetings is not sufficient. I must participate. I must fulfill every call made by these organizations, whether it be to pray, sing, speak, teach, act or proselyte. I must contribute freely of my time, talents and substance for their growth and advancement. In this unstinted way alone can I prove my complete loyalty to the Priesthood of God.

Secondly, to those ancestors of mine who freely gave, must I in turn now freely give. The ordinances of the Gospel to which they were unable to conform shall I give unto them by proxy. To their fathers and to their fathers' fathers shall I send the saving ordinances of the Gospel by gathering their genealogies and presenting them at the temples of the Lord, where the work will be done for them.

And in doing these things, I will endeavour to be honest, chaste, benevolent and virtuous, and to do good to all men. I will follow the admonition of Paul, the apostle of old: I will believe all things, hope all things, endure many things, and hope to be able to endure all things. If there be anything virtuous, lovely, of good report, or praiseworthy, I will seek after these things.

In this manner do I hope to take the Gospel of Jesus Christ to the living and the dead, with the sincere desire in my heart and soul of proving my allegiance to the Church of God.

THE WORD OF WISDOM AND SPORT

THE clank of clattering cleats is sounding around the world. In chill-swept Finland, in crowded Japan, on Australia's plains, and everywhere, athletes are preparing. They are drilling for that paragon of sportdom—the Olympic Games, where the kings of muscle and brawn match wares and wits every four years.

The Games are nearly two years away, but that time is short for the modern Hercules. Right now the process of sifting the "big beans" of sport to the top is in progress. In track and field, boxing and wrestling, swimming, and nearly all the sports, potential Olympic heroes are developing. They are taking every precaution in priming those sinews, those lungs, that stamina for the big test ahead. They want to get all the energy and skill out of their "machines" possible.

How do these monarchs of muscle key for the acid test? What is their code of training? What is their recipe for power?

Let us take a peep behind the tent and see. At the 1932 Olympic games the writer had the privilege of meeting some of the outstanding performers. Here is what they said about keeping in shape:

Silvio Cator of Haiti, holder of the world's running board jump record—I never touch tobacco or liquor, eat little meat, but go in for vegetables.

Duncan McNaughton of Canada, Olympic high jump champion—There is no specific training law laid down by the coaches at school. However, a fellow realizes that if he is to keep in company with the leaders he must abstain from harmful foods and habits. There is always another fellow to replace you if you don't keep the pace.

Eddie Tolan of United States, winner of the 100 and 200 meter Olympic races—Tobacco and liquor are out when I am training.

Miss Stanislava Walasiewicz (Stella Walsh) of Poland, world record holder for women's 100 meter dash—Fruits and vegetables are my favourite dish. I leave pastry alone and don't eat much meat.

Janusz Kusocinski, of Poland, Olympic 10,000 meter champion, speaking through an interpreter, answered in the negative concerning the use of tobacco.

Ilmari Jaakko Reinikka, high jump champion of Finland—No smoke.

George Perry of Colombia (South America), 26-mile marathoner—No tobacco and lots of vegetables.

Ralph Hill of United States, co-holder of Olympic 5,000 meter record—I find that tobacco is not good for the runner, and, fortunately, I don't care for any kind of liquor. I have no special diet, but see to it that there are no pastries on the menu.

Harold Wright, Canadian Olympic sprinter—To my knowledge there has not been a single cigarette used in the entire Canadian section of the Olympic village in Los Angeles.

But we do not need to confine our census to Olympic athletes. See what the *Daily Express*, July 1st, 1934, says of Henry Cotton of England, who stunned the world with his record-smashing victory in the British open golf tournament this year:

"He determined early that he would do everything it was possible to keep fit.

"To win this championship Henry Cotton has since those early days given up tea and coffee.

"He neither smoked nor drank, though in any case he had no money to do so on his assistant professional wage of 12s. 6d. a week."

So it is in all sports. We could go on naming one champion after another in football, rugby, tennis, swimming and all. These stars are observing a century-old Latter-day Saint teaching, although perhaps none of them has heard of it. No wonder they run and are not weary!

It was February 27th, 1833, when the Prophet Joseph Smith received the divine health code, known to us as the Word of Wisdom. It is just another instance in which members of the Church are a few jumps ahead of the world. And why? Because Latter-day Saints believe in modern revelation and are guided by the same.—ELDER WENDELL J. ASHTON.

SCOTTISH DISTRICT CONFERENCE

THE SCOTTISH district conference was held on Sunday, November 4th. On that day, members of the Church, friends, and investigators from each of the Scottish branches gathered at the Masonic hall in Glasgow to hear the counsel of President James H. Douglas, of the British Mission, and Sister Rintia Pratt Douglas, president of the British Mission Relief Societies. At the evening session there were approximately 130 present.

After opening the conference sessions with a greeting to those assembled, Elder A. Park Smoot, president of the Scottish district, gave a brief report of the activities within the district during the past six months, which report indicated that activity in all of the branches of the district increased over that period. Then, following the presentation of the Church leaders for the sustaining vote of the membership, the morning session was adjourned into special Priesthood and Relief Society meetings under the direction of President and Sister Douglas.

The afternoon session was conducted as a Primary and M. I. A. convention by Elder G. Homer Durham, superintendent of the British Mission Y. M. M. I. A. In an impressive and understandable way were portrayed, with the assistance of typical representatives of each department, the programme and departmental set-up of the Church auxiliary organizations to illustrate the statement made by Elder Durham: "Offering activity for individuals of every age, the auxiliary associations provide suitable means of self-expression and self-betterment to every member who participates."

"A testimony is the conviction of the truth of the Gospel of Jesus Christ, as revealed by the Prophet Joseph Smith, that carries over into our everyday life." This was the definition of a testimony given by President A. Park Smoot during

his remarks which opened the evening session of the conference. Continuing, he outlined a procedure by which anyone might gain a testimony.

Sister Douglas stated that she had been personally acquainted with every president of the Church from Brigham Young's time until today, and knew every one of them to be honest, upright, and intelligent men. In paying tribute to the late President Anthony W. Ivins, and commenting on the respect paid him by high state and national officials in the country in which he lived, she said, "Do you think that the President of the United States would pay tribute to President Ivins if we had been a people who practised the things that have been commonly reported?" She also expressed an appreciation of the fine attitude which is being manifested toward the Church by outside people.

Eulogizing such Scotsmen as Andrew Carnegie, the great philanthropist, and Charles W. Nibley, who was a counsellor to President Heber J. Grant in the First Presidency, President Douglas urged his listeners to follow their example. He recounted the contributions of David O. McKay, who was recently sustained as second counsellor to President Grant, to the people of Scotland, and concluded with a plea to the people to show by their actions their love for the Church, and the benefit that it has been to them.

Special musical numbers during the evening session included a vocal duet by Brother and Sister William Stout, and a piano selection by Elder G. Homer Durham.

In addition to the visiting authorities, there were present at the conference President A. Park Smoot, and Elders John J. Shumway, Bruce W. Hoggan, Roscoe G. Ward, Elvon G. Jackson, and John F. Gleave of the Scottish district.

ELDER ELVON G. JACKSON
Clerk of Conference.

THE dignity of labour is not what it fetches in the market, but what it develops in the man.

CHURCH WIDE NEWS

RECENTLY announced by the First Presidency was the appointment of Elder Joseph Fielding Smith as president of the Genealogical Society of Utah, the organization under whose auspices much of the genealogical research and record-making of the Church is done. Elder Smith succeeds as the Society's head, the late President Anthony W. Ivins.

THE elevation of Elder Alonzo A. Hinckley, president of the California Mission, and Elder Rufus K. Hardy, president of the New Zealand Mission, to the presiding councils of the Church at the recent general conference, created two vacancies that were filled by appointments announced recently by the First Presidency. Chosen to preside over the California Mission is Elder Nicholas G. Smith, who from 1913 to 1920 directed the proselyting activities of the South African Mission. Elder Alvin Thomas Maughan, serving at present his second mission in New Zealand, has been named to succeed Elder Hardy.

SALT LAKE CITY'S *Deseret News*, published under the direction of the Church of Jesus Christ of Latter-day Saints, was recently adjudged one of the four best and most representative daily newspapers in America, published outside of New

York City. The selection was made by the director of the New York Public Library's archives division in accordance with the library's move to revise and limit its permanent newspaper files, and was based strictly on a study in which journalistic excellence and current and past historical value were prime factors.

The New York Public Library is known as one of the most complete and best stocked research centers in America, and is particularly famed as a repository of source material and reference works for historical research. Among the outstanding collections in its possession is a very complete and comprehensive library of Mormon literature and documentary material. Its file of the *Deseret News*, which has chronicled the history of Utah and the adjacent states since the coming of the Pioneers, is complete from 1851.

The fact that the *Deseret News* is one of the four chosen by the Library from among hundreds of American newspapers is significant, not only of its literary and historical merit, but also of the recognized part that its sponsor, the Mormon Church, has played, is now playing, and is yet expected to play in the development of the commonwealth which the *Deseret News* serves.

FROM THE MISSION FIELD

Doings in the Districts—Birmingham—Tipton M Men staged a dancing party and social evening in the branch rooms on October 27th. Music for the affair was furnished by Brother Jack Sheldon's band. In charge of the arrangements for the evening was Brother Daniel Mills.

Miners' Hall in Tipton was the scene of the Tipton branch conference, which convened on October 28th under the direction of Brother John R. Goodman. "Character Forming Through Adherence to Mormonism," was the conference topic. Principle speakers of the day were President Elliott H.

Merrell, and Elder Alonzo W. Stringham. Sister Evelyn Parrott and Brother Ernest A. Goodman provided musical interludes.

Bristol—Cheltenham saints met at Idmington House on October 29th, to honour Elder Stephen L. Dunford, who was recently released as president of the Bristol district. Following a programme of games and concert numbers, Elder Dunford was presented with a small travelling clock, a token of appreciation from the Cheltenham saints.

Liverpool—Their officers and teachers were hosts to the children of the Burnley branch Sunday School and Primary classes at a

party in the branch hall on Saturday, October 27th. The happy afternoon was concluded, after a programme of games and pleasantries, with a potato-pie tea.

All-Hallow's Eve, Wednesday, October 31st, was the occasion for a lively party sponsored jointly by the Liverpool and Bootle branches. In the hall, gaily decked with seasonal decorations, the merry-makers whole-heartedly entered into the spirit of Hallowe'en, to make the evening one of pleasant recreation.

Sisters Annie Johnson and Rose Webster planned and arranged a Relief Society social, held in the Preston branch hall on November 3rd. A programme of music, recitations and games preceded a potato-pie supper served to the guests.

Nelson branch conference was held Sunday, November 4th, under the direction of Branch President Robert Pickles. The theme of the meetings was the Book of Mormon.

London—In the report of the names of the candidates for baptism at the service held on October 6th, the name of Cicily May Goater was unintentionally omitted. She was baptized by President Bart L. Christensen.

Manchester—Rochdale branch met in conference on Sunday, October 21st. The afternoon session, devoted to Primary and Sunday School work, was under the direction of Brother Herbert Woodhead. Speakers in the evening session, President Elbert H. Startup, and Brothers Fredrick Wiles, George E. Dale and Arthur A. Fitton, discussed different phases of the Word of Wisdom.

Following the monthly officers' and teachers' meeting for a social time together under the direction of Elders J. S. Astin and Keith M. Macfarlane. All participated in games and merriment, after which refreshments were served by Sister Doris Taylor and Margaret Barton.

The success of the branches of the mission is dependent upon the attitude of the saints. This was the message of the speakers at the Bol-

ton branch conference, held October 28th, and directed by Elder Keith M. Macfarlane. Those who addressed the conference were Sister Alice Purcell, Margaret Barton and Alma Jackson, Brother Frederick Wiles, and President Elbert H. Startup.

Nottingham—Saints in Eastwood met Sunday, October 28th, for their autumn branch conference. The services, under the direction of Elder L. Dean Hickman, were planned to give answer to the question, "Why Mormonism?" In the Sunday School session, conducted by Sister Annie Wild, a programme of songs and recitations was presented. Speakers in the evening session were Sisters May Cooke and Betty Wild, and President Farron E. Cutler. Musical numbers were furnished by the branch quartet.

Two cottage meetings were held recently in the Eastwood branch. Elder Walter K. Barton, was in charge of a gathering at the home of Sister Frances Buxton, on October 3rd. On October 24th, Elder L. Dean Hickman conducted a small group meeting at the home of Sister Louise Prior.

Hull—An all-day affair was the annual bazaar of the Hull branch Relief Society, conducted October 27th at the branch hall. Commencing in the afternoon, with a sale of work, which was munificently patronized by branch members and friends, the function was continued with a late tea, and concluded with a social hour of entertaining variety numbers. Relief Society officers in charge of the arrangements for the bazaar were Sisters Amelia Ransom, Grace Theakston, Helen Bryant, and Miss Ada Simpson.

Portsmouth—Saints and friends of the Portsmouth branch assembled for the branch's annual autumn conference on October 28th. Theme of the day was "The Restoration." Local members and district elders were the speakers.

Sheffield—Under the direction of the branch presidency, members and friends of the Barnsley branch met at the branch meeting room to enjoy together a harvest festival

programme. Decorations of flowers and an abundance of fruit and vegetables gave the party a harvest atmosphere. Following the programme, the produce was sold for the benefit of the branch funds.

Welsh—Under the sponsorship of the Pontypool branch M.I.A.'s, an unusually fine entertainment and concert programme was presented to an audience of two hundred in the Varteg Memorial Hall at Varteg, October 25th. The purpose of the social evening was to raise funds to defray the costs of a set of scenery for the hall, which is used regularly by the Pontypool branch. Chairman for the evening was Mr. Councillor C. Rawlings, of Garndiffaith, who, in addition to his services, generously contributed £1 to the scenery fund.

Mr. Jack Tipton and the Varteg Silver Band very generously gave their services to provide excellent music throughout the evening. Outstanding among the other entertainment features were a play, "Popping the Question," presented by members of the branch M.I.A.'s under the direction of Mr. Harry Astin, of Varteg, and an original sketch, "On the Dole," produced by members of the Merthyr Tydfil branch, who chartered a special bus to make the trip.

A special ceremony of the evening was the presentation of a silver baton to Mr. Tipton, the conductor of the Varteg Silver Band, by Mr. Rawlinson, of London. The band has won honours in various competitions for excellence.

The concert was under the direction of Sister Ivy Forward and

Brother Hayden Forward, assisted by their counsellors in the M. I. A. presidencies, and by local members and friends of the branch.

In the Drill Hall, Merthyr, was held the first annual Harvest Ball of the Merthyr Tydfil branch on Thursday, November 1st. More than three hundred persons enjoyed the evening's dancing to the music furnished by Billy Morgan and his St. Louis Band. During the interval, a novelty musical interlude was given by the "Sunny Hawaiians," radio stars. Refreshment booths were conducted by local members and friends.

Special guests at the affair were Their Worship, the Mayor and Mayoress of Merthyr, Mr. and Mrs. John B. Williams. Their presence added measurably to the success of the evening.

Directing the affair and in charge of the arrangements were Brother William H. Davies and Sister Florence Pnlman, M.I.A. leaders in the Merthyr branch. They were assisted by members and friends of the branch.

Personal—Nora Leak was the name given to the daughter of Brother and Sister George Leak, of the Blackburn branch, October 28th, in a blessing pronounced by Elder E. J. Milne.

Sister Ada Longton, of the Oldham branch, underwent an operation in the Boundary Park Hospital, October 18th. She is reported as convalescing satisfactorily, and hopes soon to continue her branch activities.

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